



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. The praise(<i>is</i>) for Allah, Who for Him (<i>is</i>) what (<i>are</i>) in the Heavens ^w and what (<i>are</i>) in the Earth ^w ; and for Him (<i>is</i>) the praise in the Hereafter ^w and He (<i>is</i>) The <i>Hakeemo</i> ³⁵⁴⁶ (<i>infinite bekma</i> ³⁵⁴⁷ <i>Possessor</i>), The Proficient.	الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١﴾
2. Knows [<i>He</i>] what transpires in the Earth ^w and what emerges from it ^w and what descends from the sky ^w and what <i>ya'arojo</i> (<i>curvilinearly ascends</i>) in it ^w ; and He (<i>is</i>) <i>Ar-Raheemo</i> (<i>The iterative mercy Giver</i>) The <i>Ghafooro</i> (<i>iterative Forgiver</i>).	يَعْلَمُ مَا يَلْبِغُ فِي الْأَرْضِ وَمَا تَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ ﴿٢﴾
3. And said who ^r they ^z disbelieved: not <i>ta'tey</i> ^w (<i>haps/ comes to</i>) ^w us The Hour ^w ; let-say [<i>you</i> s]: <i>bala</i> ³⁵⁴⁸ (<i>certainly-not</i>); by my Lord, surely assuredly ³⁵⁴⁹ [<i>it</i> ^w] <i>ta'tey</i> ^w you ^b ; Knower (<i>of</i>) the invisible and neither evades <i>a'n</i> (<i>off</i>) Him a <i>methgala</i> (<i>weigh/ burden/ equipoise</i>) (<i>of</i>) a <i>dharraten</i> ^w (<i>small ant/ atom/ mote</i>) ^w in the Heavens ^w and nor in the Earth ^w and neither smaller than <i>tha'leka</i> (<i>he-that-afar-it/ that</i>) and nor bigger except in a book manifester.	وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عِلْمُ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٣﴾
4. To requite [<i>He</i>] whom ^r believed they ^z and worked the righteous-works ^w they ^z those for them (<i>is</i>) a forgiveness ^w and a <i>rez'qon</i> ^x (<i>provision/ victuals for sustenance</i>) ^x <i>kareemon</i> ³⁵⁵⁰ (<i>bounteous, ennobling and of multiple uses/ effects</i>).	لَيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾
5. And who ^r endeavored ³⁵⁵¹ they ^z in Our <i>Ay'ael</i> ^w (<i>miracles/ signs/ proofs</i>) (<i>as</i>) mutual bafflers, those for them (<i>is</i>) a torment of <i>rez'en</i> ³⁵⁵² (<i>successive: convulsive and perturbing torment</i>) painful.	وَالَّذِينَ سَعَوْا فِي ءَايَاتِنَا مُعْجِزِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن رَّجْزِ أَلِيمٍ ﴿٥﴾
6. And see who ^r <i>oto</i> (<i>had been accorded they</i>) the knowledge, which ^x (<i>had been</i>) descended to you ^g from your ^t Lord,	وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ

³⁵⁴⁶ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “إحكيم”

³⁵⁴⁷ See the *Lexicon* attached to this *Translation* for “bekma!”

³⁵⁴⁸ The word “bala”= “certainly-not” is absolutely *not* synonymous with “yes”= “نعم,” see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration!

³⁵⁴⁹ The “ل” in “لَتَأْتِيَنَّكُمْ” is a *juratory* “ل”= “القسم” amounting to= “التأكيد,” i.e. *affirmation*, expressed by “assuredly”

³⁵⁵⁰ The word “kareem”= “كريم” is a *subjective, singular, masculine noun*! It has *no* exact English equivalent, as explained at length in footnote 28 of the *Introduction*! Summarily: *bounteous, ennobling and of multiple uses/ effects*!

³⁵⁵¹ The word “سعى” has *several* meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. *strode* = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. *treaded* = walk on, over, or along; (3) “عمل باجتهاد” = *endeavored*, i.e. *he made conscientious or concerted effort toward an end*, as in this context; (4) “بمعنى قصد” *intentionally treaded*! When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الام” See اللسان, and الصائر!

³⁵⁵² The word “رجز” has *several* meaning, successive: *convulsive and perturbing torment*! Also it includes Satan's whisper, sin, offense, and idol or worship of idols! See اللسان!

<p>it^x (is) the right and [it^x] a right-guides to <i>Sseratte</i> (specific straight Path of) The Mighty The Hameede³⁵⁵³ (iteratively praised, iterative praiser He Himself).</p>	<p>إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١﴾</p>
<p>7. And said who^r they^z disbelieved: shall/do we lead you^b [over] a man <i>younabbe'o</i> ([he] inform by piece-of-significant-and-availing-news) you^b if you^c (had been) torn every tear, verily you^b surely (are) in a new creation.</p>	<p>وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَى رَجُلٍ يَنْتَبِئُكُمْ إِذَا مُزِقْتُمْ كُلَّ مُزِقٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ ﴿٢﴾</p>
<p>8. Has <i>iftra</i> ([he] crafted a lie for fraudulent end) on Allah a lie or by him a <i>jennaton</i> (insanity/stroke of Jinn)^w; rather, who^r not believe they^z by the Hereafter^w (are) in the torment and the misguidance the afar.</p>	<p>أَفَتَرَى عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ ﴿٣﴾</p>
<p>9. Have then not they^z seen to what (is) between their hands^w and their rears of the Heaven^w and the Earth^w; <i>en(if)[We]</i> will <i>[We]</i> implode by them the Earth^w or <i>[We]</i> drop on them fragments from the sky^w; verily in <i>tha'leka</i> (he-that-afar-it/that) (is) surely an <i>Aya'tan</i>^w (miracle/sign/proof) for every <i>abden</i>³⁵⁵⁴ (a: slave-/worshipper) <i>muneebon</i>³⁵⁵⁵ (iterative returner-penitent).</p>	<p>أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنْ السَّمَاءِ وَالْأَرْضِ إِنَّ نُشْأَ خَسِيفَ بِهِمُ الْأَرْضِ أَوْ نُسْقِطُ عَلَيْهِمْ كِسْفًا مِنَ السَّمَاءِ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُنِيبٍ ﴿٤﴾</p>
<p>10. And <i>laqad</i> (verily, already and affirmatively) <i>aa'tayna</i> (We accorded) <i>Dawooda</i> (David) from Us a munificence; O, mountains <i>anwebey</i>³⁵⁵⁶ (let-you^z reverberate) with him and the birds [too]; and We softened for him the iron.</p>	<p>وَلَقَدْ آتَيْنَا دَاوُودَ مِنْهَا فِضْلًا يَجْبَالُ أَوْيَ مَعَهُ وَالطَّيْرُ وَالنَّارُ لَهُ الْحَدِيدُ ﴿٥﴾</p>
<p>11. That let-work [you^s] mails^w and <i>qadder</i> (let-measure [you^s]) in the (successive) links and you^z work righteously; verily I am by what you^z work (is) <i>Basseeron</i> (keen: Seer/-comprehensive Knower of the facts and their ultimate consequences).</p>	<p>أَنْ أَعْمَلَ سَبْعَتِ وَقَدَّرَ فِي السَّرْدِ وَأَعْمَلُوا صَٰلِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٦﴾</p>
<p>12. And for <i>Solaymana</i> (Solomon) the wind^w its^w <i>ghodowo</i> (going from dawn-until-sunrise) (is) a month and its^w <i>rawabo</i>³⁵⁵⁷ (coming from afternoon until sunset) (is) a month; and We liquefied for him the molten-brass's well^w; and of the Jinn who^p [he] works between his both hands^w3558 by his Lord's leave; and whoever [he] swerves of them <i>a'n</i> (off) Our command We (make) him taste of torment (of) the <i>Sa'ere</i>^w (intensely kindling Fire)^w.</p>	<p>وَلَسُلَيْمَنَّ الرِّيحَ غُدُوها شَهْرٌ وَرَوَاحِها شَهْرٌ وَأَسْلَنَّا لَهُ عَيْنَ الْقَطْرِ وَمِنَ الْجَنِّ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَنْ يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴿٧﴾</p>
<p>13. They^z work for him whatever³⁵⁵⁹ [he] wills of niches and statues and large-bowls like cisterns and pots</p>	<p>يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحْرِبٍ</p>

³⁵⁵³ The word "Hameed" = "حميد" linguistically means: (1) multitudinously praised and (2) multitudinous praiser!

³⁵⁵⁴ The word "abden" = "slave," the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans! See the Lexicon attached to this Translation for an elaboration!

³⁵⁵⁵ The word "منيب" from "أناب" means iteratively returned penitent! See الراغب!

³⁵⁵⁶ Clearly Dawood (David) was *yousabbaho* (he was signaling Allah exalting Him as excelling in all noble qualities, transcending all shortcomings and working phenomenally) Allah! So, the mountains and the birds were commanded to reverberate what he was *yousabbaho* by it!

³⁵⁵⁷ In English there is no exact corresponding words for "غدو" = "ghodowo" meaning (going from dawn-until-sunrise) and "رواح" = "rawabo," "coming from afternoon until sunset," also "روح" = "rawabo," may mean "عشي," i.e. "ashyyo" (early night or the whole night)!

³⁵⁵⁸ The phrase "between his both hands" is a lofty Arabic tongue expression meaning: before him, in his front!

³⁵⁵⁹ The particle "ما" is "اسم أو أداة شرط" = conditional noun/particle; or "ما" = "اسم موصول" = connective noun meaning that which! See الدر المصون، لـ احمد الحلب وإعراب القرآن، لمحمود صافي!

anchors³⁵⁶⁰ (*catches/fasteners/stabilizers*);³⁵⁶¹ O, let-work you^z Dawooda's (*David's*) aala (*family/house/kin*) thank; and a few of My eba'de (*worshippers/submitters/slaves*) (*are*) the shakooro (*iterative thanker*).

14. So *lamma* (*when/whence*) We judged on him the death, not led them over his death except the Earth's ^w *dabba'to*³⁵⁶² (*she-moving-creature*) eating ^w [*she*] his *mensaata* ^w3563 (*staff for push-on*)^w; then *lamma* [*he*] tumbled, the Jinn manifested (*for their selves*) that had were they^z knowing the invisible not waited they^z in the torment, the humiliative.

15. *Laqad* (*verily, already and affirmatively*) [was] for Saba'en in their dwelling an *Aya'tan*^w (*miracle/sign/proof*) two gardens of³⁵⁶⁴ right and left; let-eat you^z from yourⁿ Lord's *rez'qe*^x (*provision/victuals for sustenance*)^x and let-thank you^z for Him; a good ^w town ^w and a Lord *Ghafooron* (*iterative Forgiver*).

16. Then shunned they^z; so We sent on them the *A'rem*'s³⁵⁶⁵ cataract; and We substituted them by their twain gardens^w twain gardens^w twain possessors (*of*) *okolen* (*fruits/crops/edibles*) *khamtten* (*rotting-like-bitter fruits*) and *athel-tree* (*tamarisk*) and a thing of lote-tree little.

17. *Tha'leka* (*he-that-afar-it/that*) We requited³⁵⁶⁶ them by what disbelieved they^z; and do We requite except the *kafoora* (*multitudinous ingrate*)³⁵⁶⁷.

18. And We made between them and [between] the villages^w which^u We blessed in it^w villages^w apparent^w3568; and *qaddarna*³⁵⁶⁹ (*We standardized/measured*) in it^w the tread (*journey*); let-tread (*journey*) you^z in it^w nights^w and days *aa'meneena* (*self-safety-securers*).

19. Then they^z said: our Lord (*let-make*) afar between our travels; and *dbalamo*³⁵⁷⁰ (*they ~ wronged*) themselves^w; so We made them *ahadeeth* (*instructive-lore*s) and We tore them every tear; verily in *tha'leka* (*he-*

وَتَمَثِيلَ وِجْفَانٍ كَأَلْجُوبَابٍ وَقُدُورٍ
رَأْسِيَّتٍ أَعْمَلُوا ءَالَ دَاوُدَ شُكْرًا
وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورِ ﴿٣٤﴾

فَلَمَّا قُضِيَنا عَلَيْهِ الْمَوْتُ مَا دَهَمَ
عَلَى مَوْتِهِمْ إِلَّا دَابَّةٌ الْأَرْضِ تَأْكُلُ
مِنْ سَائِهِمْ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنَّ
أَن لَّوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا
لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴿٣٥﴾

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ ءَايَةٌ
جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُوا
مِن رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُمْ بَلَدَةٌ
طَيِّبَةٌ وَرَبُّ غَفُورٌ ﴿٣٦﴾

فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ
الْعَرَمِ وَيَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ
ذَوَاتَى أَكْلٍ حَمِيطٍ وَأَثَلٌ وَمَشَى
مِّنْ سِدْرٍ قَلِيلٍ ﴿٣٧﴾

ذَٰلِكَ جَزَيْنَهُمْ بِمَا كَفَرُوا وَهَلْ
نُجْزِي إِلَّا الْكَفُورَ ﴿٣٨﴾

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقَرْيَةِ الَّتِي
بَرَكْنَا فِيهَا قَرْيَ ظَهْرَةٍ وَقَدَرْنَا
فِيهَا السَّيْرَ سِيرُوا فِيهَا لَيَالِيَ
وَأَيَّامًا ءَامِنِينَ ﴿٣٩﴾

فَقَالُوا رَبَّنَا بَعْدَ بَيْنِ أَسْفَارِنَا
وظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ

³⁵⁶⁰ That is the mountains!

³⁵⁶¹ That is these pots are so *huge in size* that they are fixed on their stand-on supports!

³⁵⁶² For lack of a better term I chose a "she-moving-creature" for "دابة," as a simple "she-creature" (alone) will *not* do, because a "rock" is a "she-creature" but it does not have *apparent motility*!

³⁵⁶³ The word "المنسأة" = "العصا التي ينسأ بها أي يدفع بها" that is to *push-on-with-staff*, i.e. the staff used to aid in pushing or proceeding along one's way!

³⁵⁶⁴ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "عن"

³⁵⁶⁵ The word "*Arim*" is a name of a dam in a valley in *Yaman*, which was bored and the water broke loose, drowning all surroundings! See القرطبي!

³⁵⁶⁶ That is penalized them!

³⁵⁶⁷ The word "كفور" is *masculine noun*, denying Allah's multiple favors, i.e. he is a multitudinous ingrate!

³⁵⁶⁸ The word "ظاهرة" is a *qualifier for villages*. And *villages* are *plural feminine noun*. Hence, the *qualifier* for a feminine noun must be likewise. But "*apparent*" is an *adjective*. Clearly all adjectives in English do *not* lend themselves for plurality. So the word "*all*" is *parenthetically prefixed to make up for such a shortage*!

³⁵⁶⁹ The distance between one village and the next en route is "*matched*" in the sense that when a traveler *marches* from a village in the *morning* by *noon* he is in the next! Or from *noon* to *sunset* in the next!

³⁵⁷⁰ See the *Lexicon* attached to this *Translation* for "ظالم" = "فاعل الظلم" = "*injustice-doer*" and "ظلم" = "*wronged*!"

that-afar-it/that) surely (are) Aya'ten^w (miracle/signs/proofs) for every ssabbaren (ever/stout patience-endurer), shakoron (iterative thanker).

20. And Laqad (verily, already and affirmatively) ssaddaqa (affirmed as credible) on them Ibliso (Satan) his presumption; so ettaba'ao (they closely-followed) him except a team of the believers.

21. And [was] not for him over them of an authority, except to know [We] who^a [be] believes by the Hereafter^w of whom^a he (is) of it^w in doubt; and your^t Lord (is) over everything hafeedhon³⁵⁷¹ (iterative keeper-up).

22. Let-say [you^s]: let-invoke you^z whom^r claimed you^c of lesser than/without Allah; not possess they^z a methgala (weigh/burden/equipoise) (of) a dharraten^w (small ant/atom/mote)^w in the Heavens^w and not in the Earth^w; and not for them in it^w both of a sherken (associating partnership with Allah/polytheism); and not for Him of them of dha'heeren (iterative backer/supporter).

23. And not benefits^w the intercession^w enda (by munificence of/by Rule of) Him except for whomever [He] allowed for him; until if/when fuzze'a (had been removed the dread)a'n (off) their hearts they^z said: what yourⁿ Lord said; said they^z: the right, and He (is) The Aa'leyo (High beyond description), The Ka'beero^x (Big beyond comparison/comprehension, Predates/Antedates all things).

24. Let-say [you^s]: who^a provides you^b from the Heavens^w and the Earth^w; let-say [you^s]: Allah and verily we or eyyakum³⁵⁷² (indeed including you^b) surely (are) on an aright-guidance or in a misguidance manifest.

25. Let-say [you^s]: neither (to be) questioned you^z a'n (regarding) what a jramna³⁵⁷³ (crime-committed) we and nor [we] (are to be) questioned a'n what you^z work.

26. Let-say [you^s]: gathers between us our Lord; afterwards [He] opens³⁵⁷⁴ between us by the right; and He (is) The Fattabo (iterative Opener)³⁵⁷⁵ The Omniscient.

27. Let-say [you^s]: let-show me you^z whom^r you^z attached by Him partners; not-at-all;³⁵⁷⁶ rather He (is) Allah

وَمَرْقَنَّهُمْ كُلُّ مُمْزِقٍ إِنْ فِي ذَلِكَ
لَأَيَّتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٢٠﴾

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ
فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ ﴿٢١﴾

وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ
إِلَّا لِنَعْلَمَ مَنْ يُؤْمِنُ بِالْآخِرَةِ مِمَّنْ
هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلَى كُلِّ
شَيْءٍ حَفِيزٌ ﴿٢٢﴾

قُلْ أَدْعُوا الَّذِينَ زَعَمْتُمْ مِنْ
دُونِ اللَّهِ لَا يَمْلِكُونَ
مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا
فِي الْأَرْضِ وَمَا هُمْ فِيهِمَا مِنْ
شَرِكٍ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ ﴿٢٣﴾

وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ
أُذِنَ لَهُ حَتَّىٰ إِذَا فُزِعَ عَنِ
قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ
قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿٢٤﴾

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَوَاتِ
وَالْأَرْضِ قُلِ اللَّهُ وَإِنَّا أَوْيَاكُمْ
لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ ﴿٢٥﴾

قُلْ لَا تَسْأَلُونَنَا عَمَّا أَجْرَمْنَا
وَلَا نَسْأَلُكُمْ عَمَّا تَعْمَلُونَ ﴿٢٦﴾

قُلْ تَجْمَعُ بَيْنَنَا رَبَّنَا ثُمَّ يَفْتَحُ
بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿٢٧﴾

قُلْ أَرُونِي الَّذِينَ أَلْحَقْتُمْ بِهِ

³⁵⁷¹ The word “حَفِيزٌ” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports!)” (Emphasis is added)!

³⁵⁷² The word “إِيَّايَ،” = “أداة توكيد لضمير منصوب” is an article of intensity for an objective pronoun!

³⁵⁷³ The word “أَجْرَمْنَا” is made up of two parts: (1) “أَجْرَمَ” and (2) the “نَا” = the speakers’ pronoun for a plural! However, part (1) “أَجْرَمْنَا” is a past tense for which there is no English correspondent verb! Hence, the closest approximation to that is: “crime committed,” which slightly different then the original text!

³⁵⁷⁴ The phrase “يَفْتَحُ بَيْنَنَا” means “rules or decides between us!” See الراغب!

³⁵⁷⁵ The word “Opener” here means the “Ruler,” the “Decider,” the “Determiner!”

³⁵⁷⁶ The word “كَلَّا” is an article of negation particularized for deterrence and prevention!

The Mighty The Hakeemo³⁵⁷⁷ (infinite bekamah³⁵⁷⁸ Possessor).

شُرَكَاءَ ۚ كَلَّا ۚ بَلْ هُوَ اللَّهُ الْعَزِيزُ
الْحَكِيمُ ﴿٢٨﴾

28. And not We sent you^g except *ka'fatan*³⁵⁷⁹ (sufficient and necessary-universal-ever-altogether-gatherer/ absolute restrainer from disbelief) for the man-kind a *basheeran*³⁵⁸⁰ (iterative teller of pleasant tidings) and *natheeran* (iterative warner); [and,] but most the mankind not know.

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ
بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ ﴿٢٩﴾

29. And they^z say: when (is) this, the promise, en(if) you^c [were] *ssa'dequeena* (always truth enforcers).

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ
إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٠﴾

30. Let-say [you^s]: for you^b (is) an appointment day, neithertasta'keherona³⁵⁸¹ (slacken tarrying you^z) a'n(off)it^x an hour^w and nor *tasta'qdeemon* (affirmably advance you^z).

قُلْ لَّكُمْ مِيعَادٌ يَّوْمَ لَا تَسْتَعْجِرُونَ
عَنهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ ﴿٣١﴾

31. And said who^r they^z disbelieved: we never believe by this[The] Qur'an; and nor by which^x (is) between its^x both hands^{w3582} and if³⁵⁸³[you^s]see *edh* (when/ while) the *dha'lemonoona*³⁵⁸⁴ (injustice-doers) (are made) standers *enda* (at/ by Rule of) their Lord, returns some (of) them to some the say; say they^z who^r *istodh'efo*³⁵⁸⁵ (they^z had been deemed weaklings) for whom^r *istakbaro* (they^z affirmed theirⁿ prideful haughtiness) *lawla* (had it not been for) you^f surely we (would have) been believers.

وَقَالَ الَّذِينَ كَفَرُوا لَنُؤْمِرَ
بِهَٰذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ
يَدَيْهِ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ
مَوْقُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ
بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلِ يَقُولُ
الَّذِينَ اسْتَضَعُّوا لِّلَّذِينَ اسْتَكْبَرُوا
لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣٢﴾

32. Said who^r *istakbaro*³⁵⁸⁶ (they^z affirmed theirⁿ prideful haughtiness) for whom^r *istodh'efo* (they^z had been deemed weaklings)³⁵⁸⁷: have we repelled you^b a'n (off) the aright-guidance, after *edh* (when/ since) [it^x] came (to) you^b; rather you^c were criminals.

قَالَ الَّذِينَ اسْتَكْبَرُوا لِّلَّذِينَ
اسْتَضَعُّوا أَنَحْنُ صَدَدْنَكُمْ عَنْ
الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ
مُجْرِمِينَ ﴿٣٣﴾

33. And said who^r *istodh'efo*³⁵⁸⁸ (they^z had been deemed weaklings) for whom^r *istakbaro*³⁵⁸⁹ (they^z affirmed theirⁿ prideful haughtiness): rather the night's and the day's machination, *edh* (while) you^z command us that [we] disbelieve by Allah and [that]³⁵⁹⁰ [we] make for Him compeers; and they^z concealed the regret^w *lamma* (when/ whence) they^z saw the torment; and We made the shackles in the necks^w (of) whom^r they^z disbelieved; are they^z (to be) requited except what

وَقَالَ الَّذِينَ اسْتَضَعُّوا لِّلَّذِينَ
اسْتَكْبَرُوا بَلْ مَكْرَ اللَّيْلِ وَالنَّهَارِ
إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ
لَهُۥٓ أُنْدَادًا وَأَسْرُوا النَّدَامَةَ لَمَّا
رَأَوْا الْعَذَابَ وَجَعَلْنَا الْأَغْلَلَ فِي
أَعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يُحْزَنُونَ

³⁵⁷⁷ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”

⁴⁵⁰² See the *Lexicon* attached to this Translation regarding the various meanings of the preposition “عن”

³⁵⁷⁸ The word “كافّة”=*ka'fatan* is the intensive form of كاف=جامع the كافّة in كافّة is for intensity, like it's in علامة See اللسان!

³⁵⁸⁰ See the *Lexicon* attached to this Translation for *bashashara/youbashsharo/ mubasheron*=إبشّر\يُبشّر\مُبشّر

³⁵⁸¹ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

³⁵⁸² The phrase “between its both hands” is a lofty Arabic tongue expression meaning: before it!

³⁵⁸³ The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لو” amounts to “if” or “when” See هشام ابن هاشم!

³⁵⁸⁴ The “مغني اللبيب، ابن هشام” as “الظلم” = “injustice!”

³⁵⁸⁵ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!!

³⁵⁸⁶ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!!

³⁵⁸⁷ Ibid!

³⁵⁸⁸ Ibid!

³⁵⁸⁹ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!!

³⁵⁹⁰ This [that] is a virtual conjunction for the antecedent “that,” preceding “[we] believe,” in this *Ayah!* See إعراب! عراب! As if to say: that [we] believe by Allah and that [we] make for Him compeers!

they ^z were working.	إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٣٤﴾
34. And not We sent in a village ^w of <i>na'theeren</i> (iterative <i>warner</i>) except said its ^w <i>mutrafooba</i> (they who were <i>luxuriated</i>): verily we, by what you ^c (had been) sent by [it ^x], (are) disbelievers.	وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٣٥﴾
35. And they ^z said: we (are) more (in) possessions and children and not we surely (are) <i>mu'aththabeena</i> ³⁵⁹¹ (they who are: to be/ being tormented).	وَقَالُوا خُنْ أَخْكَرُ أَمْوَالًا وَأُولَدًا وَمَا خُنْ بِمُعْذِبِينَ ﴿٣٦﴾
36. Let-say [you ^s]: verily my Lord <i>yabsotto</i> (swells/ expands) [He] the <i>rez'qa</i> ^x (provision/ victuals for sustenance) ^x for whom ^r [He] wills and [He] straitens; [and,] but most (of) the mankind know not.	قُلْ إِن رَّبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٧﴾
37. And not your ⁿ possessions and nor your ⁿ children surely which ^u near you ^b <i>enda</i> (by munificence of/ by Rule of) Us a nigh ^w except whom ^p [be] believed and [be] worked righteously; then those for them the double requital by what they ^z worked and they (are) in the chambers ^w <i>aa'menona</i> (self-safety-securers).	وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰ إِلَّا مَن ءَامَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ ءَامِنُونَ ﴿٣٨﴾
38. And who ^r they ^z endeavor ³⁵⁹² in Our <i>Aya'te</i> ^w (miracles-/ signs/ proofs) mutually bafflers those (are) in the torment <i>muhdharoona</i> ³⁵⁹³ (those that are made present predeterminedly vis-à-vis time and place).	وَالَّذِينَ يَسْعَوْنَ فِي ءَايَاتِنَا مُعْجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿٣٩﴾
39. Let-say [you ^s]: verily my Lord <i>yabsotto</i> (swells/ expands) [He] the <i>rezqa</i> (provision/ victuals for sustenance/ rain) for whom ^p [He] wills of His <i>eba'de</i> (worshippers/ submitters-/ slaves) and [He] straitens for him; and what you ^c expended of a thing then He replaces it ^x and He (is) <i>kbayro</i> (choicer/ superior/ worthier) (of) the <i>ra'zeqeena</i> (giver of: provision/ victuals for sustenance/ rain).	قُلْ إِن رَّبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٤٠﴾
40. And day [He] throngs them together, afterwards [He] says for the angels: are these <i>eyyakum</i> ³⁵⁹⁴ (indeed particularizing you ^b) they ^z were worshipping.	وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْتُولَاءِ إِنَّا كُنَّا يَعْبُدُونَ ﴿٤١﴾
41. Said they ^z : <i>subhana</i> ³⁵⁹⁵ (hallowedly and marvelously we deem You ^g transcending all defects and we solemnly stand in awe and utmost consecration of) You ^g ; You ^s (are) our <i>Wa'leyo</i> (Guardian-/ Ally) of lesser than/ without them; rather worshipping they ^z were the Jinn, most (of) them by them believers.	قَالُوا سُبْحَانَكَ أَنْتَ وَلِيُّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُّؤْمِنُونَ ﴿٤٢﴾
42. So today, not possess some (of) you ^b for some a	فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُم لِبَعْضٍ

³⁵⁹¹ The word “mu’athabeen” is masculine, plural objective noun meaning they that were tormented!

³⁵⁹² See footnote 4550 above regarding “إسعى”

³⁵⁹³ The word “muhdharoon” is plural of “muhdhar,” masculine, singular objective noun meaning: made present! However, such plural sense almost always despite their wish to be present!

³⁵⁹⁴ The word “إياكم” in “إياكم” = “إداة توكيد لضمير منصوب” = an article of intensity for an objective pronoun!

³⁵⁹⁵ The word “subhanaka” = “سبحانك” has no English equivalent! Wherever this word, or its grammatical inflections (such as “سبحان” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness! So, we can render “subhanaka” = “سبحانك” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah!

benefit and nor a harm; and [We] say for whom ^r <i>dhalama</i> ³⁵⁹⁶ (<i>wronged</i>) they ^z : let-taste you ^z The Fire's ^w torment which ^u you ^c were by [it] ^{w3597} denying you ^z .	نَفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تَكْذِبُونَ ﴿١٦﴾
43. And if (<i>to be/ being</i>) recited ^w on them Our <i>Ayat</i> ^w (<i>Qur'anic statements</i>) manifesters ^w said they ^z : not this except a man [<i>he</i>] wants to repel you ^b <i>amma</i> (<i>regarding</i>) what [<i>were</i>] worshipping your ⁿ fathers; and they ^z said not this except an <i>ufkon</i> ^x (<i>slandorous-fabrication/ specious concoction</i>) ^x <i>muftaran</i> (<i>craftily fabricated lie for fraudulent end</i>); and said who ^r disbelieved they ^z for the right ^x <i>lamma</i> (<i>when/ whence</i>) [<i>it</i>] ^x came ^x (<i>to</i>) them: <i>en</i> (<i>not</i>) this except a magic manifest.	وَإِذَا تَتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَنْ مَا كَانُوا يَعْبُدُ آبَاءَكُمْ وَقَالُوا مَا هَذَا إِلَّا إِفْكٌ مُفْتَرَىٰ وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١٧﴾
44. And not <i>atabna</i> (<i>We accorded/ gave</i>) them of books they ^z study it ^w ; and not We sent to them before you ^g of <i>na'theeren</i> (<i>iterative warner</i>).	وَمَا آتَيْنَهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ﴿١٨﴾
45. And they ^z denied who ^r of before them; and not reached they ^z a tenth (<i>of</i>) what <i>atabna</i> (<i>We accorded-/ gave</i>) them; so they ^z denied My messengers; so how [<i>was</i>] [<i>My</i>] <i>nakeeren</i> ³⁵⁹⁸ (<i>demur/ reproof</i>).	وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَغُوا مِيعَادًا مَا آتَيْنَهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ ﴿١٩﴾
46. Let-say [<i>you</i> s]: verily only [<i>I</i>] exhort ³⁵⁹⁹ you ^b by a one-she: ^y that up/sustain ³⁶⁰⁰ you ^z for Allah doubly and singly; ³⁶⁰¹ afterwards you ^z rethink; not by your ⁿ companion of a <i>jennaten</i> (<i>insanity/ stroke of Jinn</i>) ^w ; <i>en</i> (<i>not</i>) he (<i>is</i>) except <i>na'theeren</i> (<i>iterative warner</i>) for you ^b between both hands ^{w3602} (<i>of</i>) a torment severe.	قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مِثْلَ ثَمَرٍ مُطَهَّرٍ وَفِرَادَىٰ تُثْمَرُ تَتَفَكَّرُوا مَا بِصَاحِبِكُمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿٢٠﴾
47. Let-say [<i>you</i> s]: not [<i>I</i>] asked you ^c of a remuneration ^x so it ^x (<i>is</i>) for you ^b ; <i>en</i> (<i>not</i>) my remuneration ^x except on Allah; and He (<i>is</i>) over every-thing Witnesser-/Testifier.	قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُمَ لَكُمْ إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٢١﴾
48. Let-say [<i>you</i> s]: verily my Lord casts by the right, an <i>Aallamo</i> (<i>Ever/ Stout Knower</i>) (<i>of</i>) the invisibles.	قُلْ إِنْ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَٰمِ الْغُيُوبِ ﴿٢٢﴾
49. Let-say [<i>you</i> s]: came ^{x3603} the right ^x ; and not initiates the falsehood ^x and not [<i>it</i>] ^x repeats. ³⁶⁰⁴	قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ ﴿٢٣﴾
50. Let-say [<i>you</i> s]: <i>en</i> (<i>if</i>) I strayed, then verily only [<i>I</i>] stray on my-self ^w ; and <i>en ihtadayto</i> (<i>found and accepted the aright-guidance I</i>) then (<i>that is</i>) by what reveals ³⁶⁰⁵ to me my Lord; verily He (<i>is</i>) <i>Sa'meon</i> (<i>Acute-Hearer/ Enabler</i>	قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي وَإِنْ اهْتَدَيْتُ فَبِمَا يُوحِي

³⁵⁹⁶ See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “ظلم”=“wronged”

³⁵⁹⁷ The pronoun particle “هـ” in “بِهَا” is in the *feminine* as it refers to the “النار”= fire, in Arabic a *feminine gender*! This is in contrast to a “بِهـ” in some other *Ayah*, (S32:20) where the reference is to the *torment*, in Arabic a *masculine gender*!

³⁵⁹⁸ The speaker's pronoun “ي” in “نَكِيرِ” by Arabic (*linguistic*) Rule, is omitted, for “التخفيف”=“alleviation, lightening” or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

³⁵⁹⁹ The word “أَعِظُكُمْ” rooted in “وَعِظَ”=“exhorted” or “admonished,” and “موعظة” could mean: *exhortation* or *admonition*!

³⁶⁰⁰ The word “تَقُومُوا”=“up”=“get up or rise” (*in the intransitive sense*, and “stand”=“تَقَفُوا” in the sense of “maintain,” “sustain,” or “uphold”)

³⁶⁰¹ That is when pondering about Allah then the *best way* is with *another one person only* or in *solitude*!

³⁶⁰² The expression “between both hands” is an Arabic *tongue* expression meaning *ahead of* or *before*!

³⁶⁰³ Qur'an commentators say that the word “الحق”=“right” here means the *Qur'an*, the *revelation from Allah*!

³⁶⁰⁴ The Arabic *tongue* expression “neither it initiates nor it repeats,” in this case “the untruth,” means it *perished*!

³⁶⁰⁵ The word “يُوحِي” is rooted in “وَحَىٰ أَوْ أَوْحَىٰ” which denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*)! And “الوحي” is *fire* or *king*! See اللسان!

of others to hear/favorable Answerer to prayer) near.	إِلَىٰ نَفْسٍ إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٥١﴾
51. And if ³⁶⁰⁶ [you ^s]see <i>edh</i> (<i>when/ while</i>)they ^z dreaded; so no <i>fanṭa</i> ³⁶⁰⁷ (<i>escape</i>)and(<i>are</i>) taken they ^z from a near place.	وَلَوْ تَرَىٰ إِذْ فَرَغُوا فَلَا قُوَّةَ وَأَخَذُوا مِنْ مَّكَانٍ قَرِيبٍ ﴿٥٢﴾
52. And they ^z said: we believed by it ^x and wherefrom for them the <i>tana'wisho</i> ³⁶⁰⁸ (<i>grasping/ attainment of faith</i>) from a far place.	وَقَالُوا ءَامَنَّا بِهِءِ وَأَنْتَ لَهُمْ التَّائُوْشُ مِنْ مَّكَانٍ بَعِيدٍ ﴿٥٣﴾
53. And <i>qad</i> (<i>already and affirmatively</i>) disbelieved they ^z by it ^x of before and cast they ^z by the invisible from afar place.	وَقَدْ كَفَرُوا بِهِءِ مِنْ قَبْلُ وَيَقْذِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ ﴿٥٤﴾
54. And (<i>had been</i>) interposed between them and [between] what they ^z wish; like what (<i>had been</i>) done by their <i>ashya'ae</i> (<i>resemblers/ likes</i>) of before; verily they were in a doubt suspect ³⁶⁰⁹ .	وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فَعَلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ ﴿٥٥﴾

³⁶⁰⁶ The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it’s a present occurrence, such a “لو” amounts to “if” or “when!” See **إمغني اللبيب، ابن هشام**

³⁶⁰⁷ The word “قوت” has *no* English equivalent and there is *no short phrase* to express it! As “قوت” has *two* meanings: (1) space between two fingers, (2) a distance *just more* than can be covered by a weapon aimed at a target, hence the target can *not* be reached! So, here since *they are the target* they do *not* have the “قوت” i.e. the distance *just more* than what is aimed at them so *they get missed*! Thus, for lack of a better word I chose *fanṭ* (*escape*), *escape* is really “**إفلات، أو نجاة**” Yes it gives the *general* meaning but does *not* depict the *exact/ desired description*! And The Qur’an is *very exact* and *highly descriptive*!

³⁶⁰⁸ That is how could they *obtain faith* now that they are in the Hereafter, *not possible to go back to the world*!

³⁶⁰⁹ The word “مریب” here is “تعت” = “adjective,” hence “suspect!” See **إعراب القرآن، محمود صافي** Also the word “*suspect*” could fit for a *noun* or an *adjective*!